THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"We rejoice in life because it seems to be carrying us somewhere; because its darkness seems to be rolling on towards light, and even its pain to be moving onward to a hidden joy."—PHILLIPS BROOKS.

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THE UTAH PIONEERS.

AN ADDRESS DELIVERED AT AN ORATORICAL CONTEST OF THE MUTUAL IMPROVEMENT ASSOCIATIONS OF GRANITE STAKE BY SARAH MORTON.

IT gives me a great deal of pleasure to address you for a few moments this evening. The pleasure I experience has not come to me through the expectation of winning a prize in this contest, but because of the privilege I have of adding a meed of praise to the memory of the pioneers of Utah.

Words, however eloquent, are powerless to express the gratitude we owe and feel to those noble men and women who, at the sacrifice of almost everything save life itself, came to these mountain vales to prepare a place for us, that where they were we might be also.

What do we owe the pioneers? It were useless to ask the question, for so great is the debt, and so large the interest which it has accumulated already, that we shall never be able to pay a tithe of it. I shall call your attention to a few items only, taken at random from their ledger.

First of all, we are indebted to the pioneers for the preservation and perpetuation of the faith which the Lord has in these last days delivered to the saints. It was their loyal adherence to that faith, and their determination to preserve it unto themselves and their posterity, which brought upon the pioneers the terrible persecution and suffering which have made such sad chapters in our history.

Upon no other people from the beginning of creation had a greater responsibility been placed. Into their hands had been

committed the "dispensation of the fulness of times;" they were the custodians of the everlasting gospel; their prophet-leader was God's mouthpiece to the nations. What if they had failed! What if they had fallen by the wayside! But they did not fail, they did not fall. Their souls were so full of faith that the thought of failure could not find place in them.

The kingdom of God and His righteousness was the sole thought of the noble men and women who laid the foundation of this great commonwealth. Of them they spoke and sang by day, of them they dreamed by night. Hear the words of their faithful leader as soon as his feet had touched the soil, "Here we shall build a city, and there shall stand the temple of our God." We point with pride to the fulfillment of that prophecy. It is evidence to us, if not to the unthinking world, that the leader of the pioneers was inspired by the Spirit of the living God.

By those noble pioneers the glorious standard of liberty and truth was planted anew in the tops of the mountains, and immediately, as foretold by the prophets, the mountains shouted aloud for joy, the valleys rang with praise, and the hills burst forth into song. Zion had found her place. Henceforth she would be a city set upon a hill, whose light would shine upon all the nations.

Over half a century has passed since then. During that time tens of thousands of heralds of salvation have gone forth from these mountain vales with the most glorious tidings that have ever saluted the ears of mortals. Those tidings have brought to the souls of thousands a "peace which passeth all understanding." They have burst the chains which bound them in ignorance, and with "songs of everlasting joy upon their heads" the ransomed ones have come to Zion, where they have found inheritances among the saints of God. Were ever mortals engaged in a grander or more noble work?

There is another item to which I desire to call your attention It is the debt which not only we, but also the nation of which we form a part, owes to the Utah Pioneers. I refer to the splendid system of irrigation devised and perfected by the first settlers of Utah, by which the barren waste has been turned into a fruitful field and the desert made to blossom as the rose. When the pioneer first thrust his plowshare into the soil the sun-baked earth made mock of his efforts. Suddenly an inspiration seized the husbandman. A stream of water was running near by. He turned it from its course. It quenched the thirst of the parched land, and a bounteous harvest was the result. What a miracle that little stream of water has wrought! Behold a land which had lain for ages barren and desolate now yielding abundance for man and beast. See the orchards and gardens where once snakes and lizards had their abode; where for hundreds of years naught had been heard but the warwhoop of the savage and the hungry cry of the jackall, there now ascends from thousands

of happy homes songs of thanksgiving and praise. No monument of bronze or marble is needed to preserve in our memories the great and marvelous work performed by our pioneer fathers and mothers. In the heart of every faithful son and daughter of Utah there is a monument which rust cannot corrode nor time efface—a monument of love and gratitude to the men and women who did so much for us. If a more visible monument were needed we have it—this grand and glorious State, one of the brightest among the nation's galaxy, "Utah, the Queen of the West."

In the eastern part of Salt Lake City, at the foot of majestic mountains there stands a temple of learning renowned in this and other lands for its thorough, practical work. How our hearts have swelled with pride from time to time as we read the tributes of praise given to our educational system by leading educators from this and other countries. I quote from memory an extract from a statement made by one of the world's foremost educators after he had paid a visit to America's leading institutions of learning: "I have not found in any university I have visited such thorough, practical work as I saw done in the University of Utah." Who laid the foundation of this splendid educational system? The pioneers. To them, as to us, education meant salvation, for their first prophet had declared, "No man can be saved in ignorance," and "A man is saved no faster than he gets knowledge." No other State in the Union can boast of finer or better equipped schools than are found in our own beloved Utah. Behold, the little stone cut out of the hills by Utah's pioneer educators has become a great mountain. From many parts of this land, and also from foreign lands, young men and women have come to sit at the feet of Utah's educators and learn wisdom. They, as well as us, must ever feel a great indebtedness to the men who laid the foundation of our educational system, men from the ranks of the pioneers.

And now, in conclusion, I desire to point out to you what this great Latter-day work, nicknamed by the world "Mormonism," owes to the pioneers. Have you ever thought what an undying testimony those men and women have given to the world concerning Joseph Smith the Prophet, and to the divinity of the great work which he was chosen by the Almighty to establish? Let me call your attention to a prophecy uttered by Joseph Smith on the 6th day of August, 1842. It is as follows:

"I prophecy that the saints shall continue to suffer much affliction, and shall be driven to the Rocky Mountains, many shall apostatise, others shall be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities, and see the saints become a mighty people in the midst of the Rocky Mountains."

Have you ever thought, my brethren and sisters, what it cost to fulfill the first part of that inspired prediction? Think of the

terrible persecutions which the saints suffered in Missouri; think of the inhuman expulsion which they had to submit to in the dead of winter; think of that awful journey from Nauvoo to the valley of the Great Salt Lake; think of the suffering by the way, of the death of loved ones, and of their hasty and crude interment. And when you think of these things—when you think of that exodus—remember that every step of the way, every blood-stained footprint which the pioneers made, bore testimony to the world that Joseph Smith is a prophet of God, and that the work which he established is the "marvelous work and a wonder" spoken of by the ancient prophets. In all their trials and persecutions, in all their sufferings and hardships, in the founding and building up of this great commonwealth, the pioneers have proclaimed, trumpet-tongued, the divinity of the mission of Joseph Smith, our martyred prophet. And so I say their contribution to "Mormonism" is one of which we may well feel justly proud.

Ten minutes in which to tell of the work of the pioneers! Ten million ages shall not behold the end of it.

MINUTES OF THE SOUTH AFRICAN CONFERENCE.

A CONFERENCE of the South African mission, was held in the branch Meeting Hall, 34A Old De Beers Road, Kimberley, Cape Colony, June 1st and 2nd, 1912. The thirteen elders and Sister E. J. Hewlett traveled distances ranging from one hundred and five to eight hundred and fifty-five miles to attend the conference.

Two Priesthood meetings were held on Saturday, June 1st. President Franklin J. Hewlett welcomed the elders to the conference, and gave many timely words of instruction. Said we must get the spirit of our mission and keep it by hard work, which is the secret of success. The elders all reported success, and that the work was progressing in the different branches.

President Gottlieb Blatter, of the Transvaal conference, said he had great hopes for that field. The elders could rest assured that their hard work would result in much good.

At the close of the second Priesthood meeting, President Hewlett gave the elders their new appointments. Said he was well pleased with the work that had been done.

The first session of the conference commenced at 7:30 p.m., June 1st, President Hewlett presiding. Sister Katherine E. Bryant was organist.

Opening hymn, "Come, come, ye saints." Invocation by Elder Franklin R. Gardner. Singing, "High on the mountain top."

President Hewlett welcomed the saints and friends. Said a hearty invitation was extended to all to attend our meetings. He hoped the Spirit of God would be with us at our meetings, and direct the elders in their remarks, because he realized that without it we could do but little.

Elder S. R. Boswell said he was, like Paul of old, "not ashamed of the gospel of Christ, for it is the power of God unto salvation," as well now as in the days of Paul, because we have the same gospel that Paul had. He likened the true gospel to a great mansion, grand above all others, something to be sought by all men.

The congregation then sang, "How firm a foundation."

Elder Enoch R. Larsen said we have the only true gospel. Others have parts, but not all, and, as the full gospel is necessary to full salvation, other churches are wanting in saving power.

Elder Joseph T. Hintze said we should so live and prepare ourselves that we will not go into the next life empty-handed. We reap there what we sow here; we reap blessings by obeying laws.

After singing "O'er the gloomy hills of darkness," Elder D. Vernon Shurtliff pronounced the benediction.

At 10 a.m., June 2nd, conference was called to order. The congregation sang, "Come, all ye sons of God." Prayer by Elder Clifford S. Hodgson. Singing, "O, my Father."

Elder Alfred J. Gowers (mission secretary) presented the general and local authorities of the Church, all of whom were unanimously sustained.

Elder William C. Crook then spoke upon Church government, and the voice the Latter-day Saints have in the same. The members have the privilege of sustaining all its officers. Contrasted some of the teachings of modern Christendom with those of "Mormonism," so-called.

Elder Earl J. Soelberg spoke of the apostasy from the primitive church, and likened the church unto a tree, which, through neglect, ceased to bear fruit. The restoration, he said, could be compared to a re-cultivation of that tree. Now, the gospel tree bears fruit as in olden times.

Elder Alfred J. Gowers, Jr., spoke on eternal progression as taught by the Latter-day Saints. Said we have a "theory of evolution" peculiarly our own, and not only a theory, but an absolute truth, which is none other than the principle of eternal progression. This life has been conditioned by the pre-existent life and the hereafter will be conditioned by this.

Elder J. Clyde Coult spoke of the great things that could be accomplished through prayer. Bore testimony that if the Latter-day Saints would attend to their prayers, they would never apostatize from the work of the Lord.

After singing "Praise to the man who communed with Jehovah," Elder Enoch R. Larsen offered the closing prayer.

The afternoon session opened with singing, "Do what is right." Prayer was offered by Elder Alfred J. Gowers, Jr. Singing, "Behold the great Redeemer die."

The sacrament was administered by Elders John E. Hunter and Earl J. Soelberg. Sacramental hymn, "While of these emblems we partake," was sung.

President Hewlett bore a strong testimony to the truthfulness of the gospel. Spoke of the sacrifices made by the elders in order to come here with the message of truth. He then turned the meeting over into the hands of the saints for testimony bearing, praying that the Holy Spirit might prompt them in what they said.

Strong testimonies were borne by the saints, praising God for His mercies unto them, and thanking Him for sending the elders to their doors.

Elder Clifford S. Hodgson spoke of the persecution that has ever been heaped upon the saints of God. Said while it is very grievous, it has a good effect in bringing the persecuted ones nearer to God.

Elder D. V. Shurtliff said he always felt timid when called upon to speak. He was not afraid of teaching false doctrine, because he knew the gospel was true. He spoke on the principle of faith and showed how it should be exercised by the Latter-day Saints.

Singing, "Onward, Christian Soldiers." Prayer by Elder S. R. Boswell.

The evening session opened with singing, "The time is far spent." Prayer was offered by Elder J. Clyde Coult. Singing, "What was witnessed in the heavens?"

President Hewlett then announced that a social would be held in the hall the following evening, and invited all the saints and friends to attend.

Elder Franklin R. Gardner told of the pleasure he had experienced while in the mission field. Said we are the only people in the world who worship the true and living God. Showed the difference between the bodiless, passionless God of the Christian world and the God of Abraham, Isaac and Jacob.

Elder John E. Hunter spoke of the Savior's mission in the world, in working out the great atonement and bringing to pass the resurrection from the dead. Spoke of the mission of "Mormonism" and what it has done for the world.

President Gottlieb Blatter said our mission in the world is to preach repentance. "All have sinned and come short of the glory of God," therefore all need to repent. Said if he delivered his message, his hearers would have no excuse, but would be judged by it. He pointed out some of the things people need to repent of.

President Hewlett made a few closing remarks. He bore testimony to the truth of every word that had been spoken during the conference. Said it is the strong testimony the elders have that prompts them to come into the world and labor as they do for the gospel's sake.

After singing, "We thank Thee, O God, for a Prophet," the benediction was pronounced by Elder William C. Crook.

The following Monday evening, June 3rd, 1912, a social was held. A very pleasing and instructive program was rendered, after which light refreshments were served.

ALFRED J. GOWERS, JR., Mission Secretary.

LIFE'S VICISSITUDES.

LIFE has ever had a mobile countenance. The "stone face" has always been analagous of death. Life's changes are sometimes cryptic, and seem ominous to us; yet the wine of life often gets its pleasing flavor from change. Change is an essential to progression. We, as saints of God, believe in eternal change.

The world is moving—we are moving. Whether our life's sun is high in the heavens, at the meridian, or sinking behind the hill with its shadows—which are our regrets—we are moving and life's vistas change. When "that grim reaper whose name is Death" draws a curtain over the face of some loved one, then it is that life's changes impress themselves vividly upon us. When there is born unto us a little babe—a soul fresh from the presence of the Father and the sweet singers of the plains of heaven—then it is that the skies look blue and the lark sings blithely on the wing, and all life is a song.

Life's vicissitudes are a compound of shade and light. Why mention death when the topic is "Life," because death is but an episode in life. It is but a change in the face of life, one of its vicissitudes. Clouds and rain give place to sunshine and song in this our varied life. The Sphinx has faced the suns of many summers, but it has "changed." Decay has claimed its nose. Its heart of stone contains the history of a mighty race—the history of its changes.

Thomas Carlyle once said "The history of a nation is in the biographies of its great men." So it is that the heart-beats of an emperor oftentimes, though not in the case of the great Napoleon, are in tune with the life of his whole empire and the history of his people.

"Change and decay in all around I see," sang one. Yet "change and decay" are an essential of cosmic progression. Cosmic decay is but one view of cosmic construction. Decay is but change, not destruction. This world rolls on with little visual change. But did it cease to change it would cease to be. So it is with us. Change is essential. Change of mind is essential to mental progress. A wise man changes his views. We who have resigned hackneyed theories of conflicting sects on the doctrine of Deity have changed our views and have progressed.

We pass under the shadow of death's wing, we soar into the realms of song. Change—we *must* change. We shall all "change" in the twinkling of an eye. God's plan is made up of a series of changes. We say to the world, although they comprehend it not, "That the Gods have been men, and that men may be Gods." Change! When the last call comes, it will be—Change!

Just another aspect of life's ever-changing countenance. Are we sad? are we sorrowful? then "God shall wipe away all tears from your eyes," and the hearts of His redeemed shall be glad.

Salt Lake City. AUBREY PARKER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 18, 1912.

EDITORIAL.

THE SENSATIONAL PRESS AND "MORMONISM."

THERE is a sensational weekly called *The People*, published in London, which for several weeks has been devoting considerable space to the Latter-day Saints and their teachings. The articles that have already appeared certainly contain some "amazing" statements. The writer has drawn very heavily on his imagination for his alleged "facts," with the result that the entire series of articles manifests an utter disregard for everything pertaining to truth or justice. Leading doctrines and teachings of the Latter-day Saints that have been before the world for more than half a century are distorted and presented in such a form as hardly to be recognizable. It is true that articles of this kind represent a department of journalism that is very popular with that section of the community which demands reading that is exciting, regardless of whether it be a correct representation of things or not.

Among journals of this kind the competition is very keen. The demand for sensational articles is so great that writers who insist on representing things as they really are find themselves superceded by a class of "specials," who will write anything to order. The papers that are noted for this kind of writing stand in much the same relation to reputable journalism that the modern sensational novel does to the higher forms of literature. They make special features of divorce cases, murders and suicides, and require highly-colored articles, the titles of which will make strong, glaring head-lines and sensational placards. There is an increasing demand for this kind of reading, and with that demand, of course, great opportunities for making money. People, principles and events must be exhibited in strange aspects and combinations, otherwise there will be nothing sensational. The writer who recognizes no restraint of truth or conscience, who is vigorous and imaginative, who can distort or "manufacture" facts as occasion may require, is the man who can meet the demand, if he is but able and willing to write what is wanted. As George Ade says, in the moral to one of his fables, "Give the people what they think they want."

The success of a sensational paper is not, therefore, to be secured by the presentation of correct views of men and things; it must be accomplished in other ways. Clever but unprincipled writers see this fact clearly and steer their course accordingly. Every

man has a right to choose his own path in life. The highest measure of pecuniary success may be secured by selling his talents to the highest bidder. Those who are governed in their lives by moral principle will refuse to do so, while others, recognizing no such restraint, may deem it the highest wisdom to cater to the popular demand. It would of course be absurd to expect from writers of this kind correct views on moral or religious matters. The very nature of their calling, their habitual tendency to put things in an unnatural light, and the absolute necessity of saying such things as will make good "copy" and headlines, ensures articles suited to a sensational paper and those who subscribe for it because it is such. It will be clearly seen that such writings are not to be relied upon when they deal with people and principles that are unpopular and, like the Christians in early times and the Latter-day Saints in these days, "everywhere spoken against." It appeared to be necessary to say this much in order to give a true idea of the class of papers and writers that are endeavoring to make money out of the unpopularity of the Latter-day Saints, and in doing so find it necessary to say so much that is false and misleading concerning them.

One single illustration from the columns of *The People* will give our readers an idea of the kind of "facts" that are contained in its articles on "Mormonism." In the issue of June 23rd, 1912, the following appears: "During the last two years the converts who have emigrated to Utah from Manchester are numbered, roughly, about 400, of whom 350 were women." The falseness of such a statement may be seen by a comparison with the following figures. Last year the "Mormon" emigration to Utah consisted of 74 families, composed of 72 married men, 49 single males over 12 years of age, and 61 single males under 12 years—total males, 182. The females were:—Married, 88; single (over twelve), 78; single (under 12), 59; total, 225. Grand total emigrated, 407. There were thus only 407 persons who emigrated from England, Ireland, Scotland and Wales during the year 1911, of whom 78 were young women, and most of them went with their parents and families.

In the article contained in its issue of July 7th, 1912, *The People* has a narrative of an alleged conversation between a Latter-day Saint elder and a young woman. Of course, it was necessary to have the elder say such things as were required in the making of an interesting article. As in other alleged conversations that are contained in preceding articles, there are views and teachings advanced that are entirely at variance with the doctrines of the Church. Relating this alleged conversation with an elder, the young lady is made to say: "He asked me if I had lost by death anyone very close to me. I told him 'Yes,' for a sister of mine had passed away not so long ago. 'Then listen,' he said. 'Your sister is at this moment begging, agonizing, that she may have a body prepared for her, that she may have another

chance on earth to find the way of truth." In another part of the same article we read: "And it must not be forgotten that the hideous idea of spirits waiting for tabernacles—bodies, that they may have another chance upon earth to find the way of truth, is an integral part of the doctrine of the followers of Brigham Young." This is followed with the triumphant declaration: "No Mormon of the Utah Church can deny this horrible fact."

We are in truth and duty bound to give an absolute and emphatic denial to the allegation that the Church of Jesus Christ of Latter-day Saints has ever believed or taught the doctrine of re-incarnation. On the contrary, the First Presidency of the Church have on several occasions denounced and repudiated such a doctrine as entirely unscriptural and contrary to the truth. In no recognized Church work that has ever been published has the doctrine been advanced. Nor is any elder of the Church in these lands so ignorant of the true plan of life and salvation as to advance any such theory. Instead of it being true that "No 'Mormon' of the Utah Church can deny this horrible fact," the truth is, that every member of the "Mormon" Church who has even the most elementary knowledge of the Church's teachings knows that it is not a fact, but a stupid and malicious falsehood. If the "Special Commissioner" hasn't drawn on his imagination for this "horrible fact," let him produce his proof. It is not sufficient to state that some young woman, who is necessarily nameless, says that a "Mormon" elder advanced such views. The Church of Jesus Christ of Latter-day Saints as the repository of God's revealed truth on earth, with apostles and prophets at its head, has a certain and infallible knowledge of the relation of this mortal probation to the life that has preceded it as well as to the life that is to come. The doctrine of re-incarnation is in direct conflict with the plan of salvation as taught by Christ and His apostles and revealed anew to the Prophet Joseph Smith in this dispensation.

The writer of the article in question, or his informant, had doubtless a confused, superficial idea of two of the leading doctrines of the gospel of Christ—pre-existence and salvation for the dead. In the eagerness to make a point, he made the stupid mistake of associating these with the theory of re-incarnation. That the spirits of all men existed before they were born in the flesh is an eternal truth. It is the "first estate" spoken of in the scriptures. In that pre-existent state we possessed our free agency and the use we made of it has shaped and determined to a great extent our character and conditions in this life. Pre-existence solves the problem as to the cause of the great differences that exist in the nature and capacity of people; it shows that we are all the makers of our own destiny. Re-incarnation is a theory constructed by man to account for these differences. The latter assumes that we have had former existences in the flesh, the experiences of which have made us what we are. The Latter-day

Saints have ever been taught that every son and daughter of Adam has an eternal, indestructible identity. They have consequently no belief in the theory that people who have lived on this earth and died, return to it and take another body, "that they may have another chance upon earth to find the way of truth."

In the providence of God, the gospel will be preached in the spirit world to those who have either not heard it in the flesh or who, having heard it, did not render obedience thereto. The Apostle Peter informs us that the Savior preached to the "spirits in prison," and also gives as a reason for such, "that they might be judged according to men in the flesh, but live according to God in the spirit." There are certain principles necessary to the salvation of all people, and they will have an opportunity either in this life or in the spirit world to hear and receive the same. These are the principles that are being taught by the elders of our Church instead of the foolish and unscriptural theories that a sensational press would attribute to them.

H. I.

STRIVE TO BE AS BROAD AS THE GOSPEL.

THE gospel of Jesus Christ, properly taught and understood, inculcates broadness, force and power. It makes intellectually broad and valiant men. It gives to men good, sound judgment in affairs temporal as well as spiritual. These are reasons why it is worth a young man's while to embrace it. Outside of the gospel of Jesus Christ, as taught by the Latter-day Saints, and sometimes within the fold, we frequently look about us and see people who incline to extremes, who are fanatical. We may be sure that this class of people do not understand the gospel. They have forgotten, if they ever knew, that it is very unwise to take a fragment of truth and treat it as if it were the whole thing.

For example, it is, of course, essentially just and necessary to believe in Jesus Christ, but it is not characteristic of one who understands the gospel to rest with this belief and consider it enough. The true believer in Jesus teaches that in order to be efficacious, faith, or belief, must be followed by works—the two go hand in hand.

Again, while prayer is essential and is one of the fundamental principles of the gospel of Jesus Christ, it is nonsense for a person to pray only, and not work. A well-balanced person would naturally do everything that he could do and at the same time petition the Lord to help him in his efforts, thus aiding to bring about his desires. By work, patience and integrity, such a person would support his prayers by so living that the Lord could be justified in granting his petitions. The commandments which the Lord has given us, in ages past, and those now being revealed,

teach us that human desire and effort are necessary to obtain divine assistance.

We believe in the doctrine of the healing of the sick, as did the ancient saints. We believe that when any person is sick the elders are to be called, that they are to come in answer to that call with clean hands and pure hearts to anoint and bless the sick, and the promise is that the "prayer of faith shall save the sick, and the Lord shall raise them up, and if they have committed sins they shall be forgiven;" but even this splendid principle of the gospel is but a fragment of the whole truth, and it would not be wise for us to base our faith on this fragment alone and let our lives be directed thereby, thus failing to perform other duties. It is true that in recent years churches have been founded upon this particle of truth alone—the principle of healing. Many have been misled thereby, and some have even left the true Church on its account. This principle of the gospel is deeply embodied in our faith and in the Church. We believe with all our hearts in the healing of the sick, and in administration to them. We strive to live so that we may be worthy of an answer to our prayers, and we have thousands of testimonies that these answers have been given by our gracious Father to the saving of the sick; but we understand just as thoroughly that while this is an essential principle of the gospel, it is not enough upon which to base our faith and to lay all other things and doctrines aside on its account.

So we might take up every principle of the gospel, but any single one of these is not enough to insure our salvation. There must be the work on the part of the believer, and all the principles must be obeyed. There are certain actions and works that are absolutely necessary to make our faith effective unto salvation. And, as stated, not a single principle will suffice, but in addition to the mercy of God, our progress and salvation will depend upon our faithful performance of every requirement. These must be adopted, accepted and carried out in our lives and every-day actions.

So that, while the first principles of the gospel, faith in God, repentance, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, the healing of the sick, the resurrection, and, for that matter, all the revealed principles of the gospel of Christ are necessary and essential in the plan of salvation, it is neither good policy nor sound doctrine to take any one of these, single it out from the whole plan of gospel truth, make it a special hobby, and depend upon it for our salvation and progress either in this world or in the world to come. They are all necessary.

It should be the desire of the Latter-day Saints to become as big and broad as the gospel which has been divinely revealed to them. They should, therefore, hold themselves open to the acceptance of all the truths of the gospel that have been revealed,

that are now being revealed, and that will be revealed hereafter, and adopt them in the conduct of their daily lives. By honorable and upright living, by obedience to the commandments of God, and by the aid of the Holy Spirit, we shall place ourselves in a position to work out our own salvation here and hereafter "with fear and trembling," it may be, but with absolute certainty.

This is a work that makes every soul who engages in it big and broad. It is a life-work worth the while of every man in the world.—PRESIDENT JOSEPH F. SMITH in *Improvement Era.*

FROM THE MISSION FIELD.

Elders Address Adult School. — On Sunday, June 30th, 1912, Elders W. L. Boothe and Byron Mendenhall visited the Beccles (Norwich conference) Adult School. They were well received and were invited to address the different departments.

Men's Adult School, Northampton.—An invitation was extended to the elders of Northampton (Birmingham conference) to give a short lecture and take charge of the Bible class, Sunday, June 2nd, 1912. The subject of the lesson was "The Vine and its Branches." The invitation was gladly accepted. Elder George Hamp gave a short talk. Many questions were asked, and the answers given seemed to be satisfactory to those present.

Releases and Departures.—The following named missionaries have been released and sailed for home July 12th, 1912, per s.s. *Tunisian.* From Great Britain—M. Ezra Sorenson, William H. White, Jr., Harold Cederlund, Herbert East, Herbert R. Weston, John M. Jones, Joseph A. Smith, Carl Eddington. From Switzerland and Germany—Fred. J. Teuscher, Henry Voss, William Lester Leffler. From Scandinavia—James V. Larsen, Richard C. Miller. With the company were seventeen emigrants in charge of Elders Richard C. Miller, James V. Larsen and Herbert East.

District Meeting.—On Sunday, July 7th, 1912, President Thomas S. Wheatley, with Elders Thomas F. Hardy, branch president; O. L. Thomas, W. C. Brimley, W. L. Evans and Henry Perry of Leeds, held a successful district meeting in Cobden Hall, Peachy Street, Nottingham. The meetings were well attended and the Spirit of God was present in a marked degree. The subjects treated were obedience to the gospel, the character and personality of God, the unrest of the world, current persecution, and the Word of Wisdom. The singing added much to the spirit of the meetings.

Baptisms.—A baptismal service was held in the sea at Kingstown, Dublin branch (Irish conference), on June 12th, 1912, when two

souls were added to the fold of Christ, Elder H. Fred Egan, Jr., officiating.

On Wednesday, June 26th, 1912, at Ipswich (Norwich conference), one soul was added to the fold of Christ by baptism in the river Gipping. Elder J. Leslie Broadbent officiated.

At Colchester (Norwich conference), on Friday, June 28th, 1912, in the river Colne, two honest souls were initiated into the Church, the ordinance being administered by Elder J. Leslie Broadbent. Confirmed by Elders J. Leslie Broadbent and A. Willardson.

Anti-"Mormon" Pictures in Edinburgh. — At the Albert Hall, Edinburgh, during the past week a picture entitled, "The Flower of the Mormon City," has been showing to good audiences. Elder Leo M. Coombs called on the manager and obtained permission to distribute "Reward" tracts offering £200 for every case of young girls being sent to Utah for immoral purposes. At each performance Elders Coombs and Kimball were present with the tracts and gave one to each patron of the theatre. Many good friends were made and an inestimable amount of good will doubtless be the result. The following Sunday evening on the "Mound" a successful open-air meeting was held by the elders of the branch. Elder Coombs spoke to a large audience of the people of Edinburgh on the "Personality of God." At the close of the meeting a discussion took place between Elder Coombs and a member of the audience, in which the former had decidedly the best of the argument.

Successful Socials.—A successful and well-attended social was held Saturday, June 22nd, 1912, at Northampton branch (Birmingham conference), in honor of Sister Ellen Hodson, who is about to emigrate to Zion. A program of songs and recitations was well rendered by the saints and friends. On behalf of the elders and saints of the branch, President A. T. Smith presented Sister Hodson with a beautiful traveling rug as a token of love and esteem.

On Tuesday evening, June 11th, 1912, a successful social was held in Forester's Hall, Charlotte Street, Hull (Hull conference), in honor of Elder Shirley P. Jones, who is leaving for home. An interesting program was rendered. Elder Jones received a gold signet ring from the elders, saints and friends as a token of their love and esteem. Light refreshments were served and games were played, after which all joined in wishing Elder Jones Godspeed and a pleasant journey to his home in Zion.

A very enjoyable social was given by the male members of the Hucknall branch (Nottingham conference) on Saturday, June 29th, 1912. Over one hundred saints and friends sat down to a bounteous repast, which was followed by an exceptionally fine concert. The proceeds were given to the Sunday School to buy prizes for the

children. The sisters thoroughly enjoyed the treat provided by the brethren, and the hope was expressed that it would not be the last of the kind.

A farewell social was held at Villiers Hall, West Hartlepool (Newcastle conference), Wednesday, June 19th, 1912, in honor of Sister Alice Pidd, who has emigrated to Zion to join her husband; also the Hackwell family, who will leave in the near future. Many of the saints and friends were present and enjoyed the excellent program, which consisted of songs, recitations and games.

A very successful farewell social was held on Monday, July 1st, 1912, in the old Museum Hall, Museum Street, Ipswich (Norwich conference), in honor of Elder J. Leslie Broadbent, who been honorably released to return home. An excellent program was rendered, after which Elder Broadbent was presented with a gold signet ring by the elders, saints and friends. Games were played and light refreshments were served. All present spent an enjoyable evening and wished Elder Broadbent God-speed on his homeward journey.

A farewell entertainment was held on Tuesday evening, July 2nd, 1912, at Durham House, 295 Edge Lane, Liverpool, in honor of Sister Kitty Caithness, who is emigrating to Zion. There was a good attendance. An interesting program was rendered, which was much enjoyed by all. President Henry O'Gorman, on behalf of the elders, saints and friends, presented Sister Caithness with a beautiful gold pendant, which was gratefully acknowledged by her in the course of a few appropriate remarks. A very pleasant evening was spent and many kind wishes were expressed for the future welfare of our departing sister.

Under the auspices of the Nottingham branch Relief Society (Nottingham conference) a successful strawberry "tea" and concert was held July 6th, 1912, in Cobden Hall, Peachy Street. The saints and friends had an enjoyable time.

On Saturday evening, July 6th, 1912, a farewell entertainment was given in honor of Elder John H. Tillotson, who leaves shortly for his home in Zion. The social was held at the Latter-day Saints' rooms in Preston (Liverpool conference), and many saints and friends gathered to bid him God-speed on his homeward journey. During the evening Elder Tillotson was presented with a beautiful solid leather dressing case, as a token of love and esteem from the saints of the Preston branch.

On Monday, July 8th, 1912, a farewell social was given in honor of Elders William T. Patrick and W. H. White of the Hull conference. A large congregation of elders, saints and friends enjoyed a short program followed by refreshments and games. Each of the elders received a beautiful tie-pin as a token of love and esteem from the saints and friends. A pleasant time was spent, and all joined in wishing the departing elders God-speed on their journey home.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XII.—THE COUNCIL AT JERUSALEM.

Text: Acts 15.

I. CONTENTION AT ANTIOCH REGARDING CIRCUMCISION.

1. Men from Judea proclaim it to be necessary to salvation.
2. Paul and Barnabas dispute this doctrine. (a) Are sent with others to Jerusalem to confer with the apostles and elders.

II. AT JERUSALEM.

1. Paul and Barnabas received by the Church at Jerusalem. (a) Present the matter of the contention.
2. Attitude of certain of the sect of the Pharisees which believed.

III. APOSTLES AND ELDERS ASSEMBLE TO CONSIDER THE MATTER OF CIRCUMCISION.

1. Peter rehearses the taking of the gospel to the gentiles. (a) Paul and Barnabas testify of miracles God had wrought among the gentiles. (b) James speaks. (c) His proposition. (d) Apostles act on it. (e) Send a letter. (f) Its contents.
2. Barnabas and Paul part company. (a) The result.

DIED.

NUGENT.—At Portadown (Irish conference), July 4th, 1912, Sister Mary Ann Nugent; born January 29th, 1840; baptized December 9th, 1905, by Elder Alexander Lindsay, and confirmed by Elder Edward M. Rowe. She was a faithful Latter-day Saint.

WRIGHT.—At Park City, Utah, April 12th, 1912, James Frederick Wright; born at Woodhouse, near Sheffield, January 3rd, 1884; baptized by Elder Levi Wright, June 16th, 1901; confirmed by Elder F. J. Morris.

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